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لا إله إلا الله محمد رسول الله



The Moslem Sunrise

First Quarter, 1950

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Moslem Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الدِّينَ عِنْدَ اللَّهِ الْاِسْلَامُ

A Passage From The Holy Quran

And remember the time when Abraham and Ishmael raised the foundations of the House, praying, 'Our Lord, accept this from us; for Thou art All-Hearing, the All-Knowing.

'Our Lord, make us submissive to Thee and make our offspring a people submissive to Thee. And show us our ways of worship and turn to us with mercy; for Thou art Oft-Returning with compassion and Merciful.

'And, Our Lord, raise up among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and purify them; surely, Thou art the Mighty, the Wise.'

(For detailed commentary on the above text, see page 11.)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آتِنَا زُلْفًا
أَمْلَأْهُ مِنَ الثَّمَرَاتِ مَنْ أَمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ
إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ⑤

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ⑥

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً
مُسْلِمَةً لَكَ وَارِنَا مَنَاسِكَاتِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ⑦

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ⑧

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Anas reported, the Messenger of Allah said:

Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allah as brothers; and it is not lawful for a Moslem that he should sever his relations with his brother for more than three days.

Abu Zarr reported, he heard the Prophet say:

A man does not accuse another of being a transgressor, nor does he accuse him of being a disbeliever, but the epithet comes back to him, if his companion is not such.

Abu Huraira said, the Messenger of Allah said:

Whoever believes in Allah and the Day of Judgement should not harm his neighbor, and whoever believes in Allah and the Day of Judgement should honor his guest.

Aisha reported, the Prophet said:

Gabriel continued to enjoin me with good treatment towards the neighbor until I thought that he would make him heir of the property of the deceased neighbor.

Abu Huraira said, the Prophet said:

One who manages the affairs of the widow and the poor man is like the one who exerts himself hard in the way of Allah, or the one who stands up for prayer in the night and fasts in the day.

Sahl ibn Sa'd reported, the Messenger of Allah said:

I and the man who brings up an orphan will be in heaven close to each other like this. And he pointed with his two fingers, the forefinger and the middle finger (Joined together).

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi (1835-1908)

A Comparison of the Quran and Gospels

It has been said in the Gospels that you should not drink to excess, but the Holy Quran says to you that you should not drink wine at all, for if you do, you shall not find the way of God, nor will He speak to you, nor purge your hearts of impurities. It tells you that wine is the innovation of Satan, and that therefore you should shun it.

It has been said in the Gospels that you should not be angry with your brother without a cause, but the Holy Quran says to you that you should not only suppress your own anger but also advise others to suppress their anger, and that you should not only be merciful yourselves but should also advise your brethren to show mercy to others.

Domestic Relations

It has been said in the Gospels that you should not put away your wife except for the cause of fornication and should suffer every other impurity to which she yields but the Holy Quran says to you: "Good women only are for good men." It tells you that the pure and the impure cannot live together. If, therefore, any one's wife is not guilty of actual fornication but looks with lust on other men or yields to their embraces and goes through the preliminaries of fornication, though she may not have committed fornication actually, and discloses to others those parts of her body which should be concealed and is a mischievous woman, and hates the Holy God who is your Lord, he should divorce her if she persists in her evil ways and does not repent of wickedness. She separates herself from her hus-

band and is not flesh of his flesh, therefore it is not permitted him to live with her like a contended cuckold. She becomes like the flesh which is corrupt and rotten, and must be cut off, lest if it be allowed to remain, it should corrupt the whole body and cause death.

It has been said in the Gospels that you should not swear at all, but the Holy Quran prohibits you only from vain swearing, for in some cases it is necessary to administer an oath to come to a decision. Almighty God does not wish to annihilate the means of proof, for it is His wisdom that has brought them about. It is natural that when there is no witness in a case, Almighty God should be called to witness.

Resistance to Evil

It has been said in the Gospels that you should not resist evil in any case, but the Holy Quran does not, like the Gospels, teach you unconditional non-resistance of evil on every occasion. It says to you:

"The recompense of evil is only evil proportionate thereto, but if a person forgives under circumstances when his forgiveness without causing any harm is likely to lead to a beneficial result and to render matters better, God shall be pleased with him and shall give him his reward!"

The Holy Quran neither justifies strict vengeance nor does it commend unconditional forgiveness on all occasions. It requires us to consider and weigh the circumstances of each case and adopt the course which is conducive to good. We should not punish or forgive in obedience to our impulses, but must exercise our judgment and act according to the propriety of the occasion.

Who Are Your Enemies?

It has been said in the Gospels that you should love your enemies, but the Holy Quran says to you that you should have no enemies in

obedience to your own desires, and that your sympathy should extend to all. Your enemies are only such as are the enemies of your God, your Prophet and the Word of God. Invite even these to the right path and pray for them. To the individuals you should bear no enmity, but you should hate their evil deeds. Let all your efforts be to reclaim these men and make them mend their ways. Thus it says

"Almighty God commands you to do justice, i. e., good for good, and further, to do good even to those who have done no good to you, and last of all to do good to your fellow-beings with the kindness of the kindred, (with the kindness of a mother towards her child, for instance).

The person who does good to another is apt to remind him sometimes of the favor, and there sometimes lies hidden under it a sort of vanity. But when goodness proceeds out of a natural desire for doing good, no such infirmity accompanies it. This is, therefore, the highest stage of goodness. This verse, moreover, calls attention to our duties to the Creator. In connection with this part of our duties *'adl* or justice is that as a recompense for the numerous blessings which He has bestowed upon us, we should obey His commandments; *ihsan* or goodness consists in believing in Him with such a certainty as if we were actually seeing Him; and *ita-i-zilqurba* or goodness out of a natural desire is that He should be worshipped and obeyed neither for love of paradise nor for fear of hell, but even if the abodes of bliss and torture were supposed to be non-existent, there should still be the same passionate love for Him, and the same complete submission to His will.

"Bless Them That Curse You"

It has been said in the Gospels that you should bless them that curse you, but the Holy Quran says to you that you should not bless or curse anyone out of your own desire, but first consult your heart which is the habitation of the glorious manifestations of Divinity, as to the manner in which you should deal with such a person, and act according to the guidance of the voice of God that speaks within you. If you find that such a person is not cursed upon heaven, you must sympathize with him, lest in cursing him you oppose the will of God. But if the dictates

of your conscience lead you to the conclusion that he is not excusable, you should not bless him, as no prophet of God has ever blessed Satan or declared him to be free from curse. But you must not be rash in cursing anybody, for many suspicions are false and many curses fall back on a man's own head. Look before you leap and take good care before you do a thing. Seek assistance from God for you are blind. Do not proceed to do a thing in obedience to your desires, lest you should charge the just with iniquity and a man of truth with lying, and thus offend your God and bring to naught the good that you have done.

"Do Not Display Your Alms Before Men"

It has been said in the Gospels that you should not do your good deeds before men to be seen of them, but the Holy Quran says to you that you should neither do all your good deeds in public nor all in secret. When you consider it profitable to your ownself to do a deed in secret, you must do it in secret. But when you consider it beneficial to the public to do a good deed in public, you must do it before men that they may see you, and be thus incited to follow your example and do good deeds like you. Your reward shall be double in such a case for in addition to the goodness you have done, you will thus enable those who are infirm and have not the courage to do a good deed, to follow your example and do the good which they have seen you doing. In short, Almighty God has Himself expressed the wisdom of the words that you must give your alms in secret as well as before men, and indicated plainly that you should incite people to good deeds not only by your words and preaching, but also by your practice and example, for example is far more efficacious than precept in most cases.

It has been said in the Gospels that when you pray, you should go into your closet, but the Holy Quran says to you that you should not always pray in secret, but occasionally you must pray openly before men and in the congregations of your brethren so that when your prayer is

accepted, it may increase the faith of your brethren, and also that your example may lead others to pray to God.

What Is Evil?

The Gospels praise those who are poor, meek and lowly, and those who are persecuted and resist not the evil, but the Holy Quran says to you that humility, meekness and non-resistance of evil are, no doubt, commendable virtues, but if displayed on the wrong occasion, these are evils. Your good deeds, therefore, should be marked by the propriety of the occasion, for every virtue degenerates into a vice if not shown on the proper occasion. Rain is beneficial if it comes in time, but untimely rain is productive of loss. Mildness and severity, forgiveness and retaliation, blessing and cursing, and all other moral actions must be resorted to as the occasion arises for them. Be meek and humble but show not meekness or humility out of place. The Holy Quran, moreover, teaches you that truly excellent moral qualities, that is, those that are not leavened with the poison of selfish desires, are only the gift of the holy spirit from above.² You cannot acquire them by your endeavours until they are bestowed upon you from heaven. Anyone who claims morality independently of the heavenly gift granted through the holy ghost, puts forward a false claim. There is mud and dirt beneath the surface of his water, which come up on the slightest agitation caused by selfish passions. Seek assistance from God every moment that your water may be cleaned from this mud and purified by means of the holy spirit. True and pure morality is a miracle of the righteous, in which the evil doers have no share, for those who are not devoted to God, are not granted power from on high, and it is impossible that they should at any time acquire high moral qualities.

Turn Your Faces to Virtue

Purify your connections with God. Give up vain mockery, derision, vengeance, obscene language, avarice, lying, wickedness, evil glances, worldly-mindedness, vanity, disdain, self-approbation and all other iniquities, and you will get the assistance of heaven which will invest you with true morals. Unless you get the power from above

which can draw you up, and unless the holy spirit enters into you which gives life, you are weak and groping in darkness. Up to that time you are dead and there is no life in you. In this state you can neither withstand any adversity, nor can you save yourselves from vanity and pride if you are in well-to-do circumstances, and are under the control of Satan and your carnal desires. Your deliverance cannot be affected except that the holy spirit which comes from your God, should turn your faces to virtue and righteousness.

Make yourselves the sons of heaven, not the children of the earth, and be the inheritors of light, not the lovers of darkness, that you may be safe from the ways of Satan, for Satan comes out in the night and cannot venture to make his appearance in the day.

From the Promised Messiah's book, Kishti-i-Nub (The Noah's Ark).

The State of Church in the Present World

What does the world see, or think it sees, when it looks at the Church? It is a Church divided, hesitant, and too often complacent. It is a Church that has largely lost touch with dominant realities of modern world with language and a technique that may have been appropriate two hundred years ago. It is a Church that, by its failure to speak effectively on the subject of war, has appeared impotent to deal with the realities of human situation. It is a Church accused by many of having been blind to the movement of God in history, of having sided with the vested interests of society and state, and of having failed to kindle the vision that would purify the wills of men in a changing world. It is a Church under suspicion in many quarters of having used its missionary enterprise to further the foreign policies of states and the imperialistic designs of the powers of the West.

(From a report on Amsterdam Conference, quoted in *Christendom*, Autumn, 1948.)

The Fulfillment of Abraham's Prayer

Commentary on a Verse of Holy Quran

(For the text and translation of the verse please see page 3.)

In this verse which is one of the most important, attention is drawn to the prayer of Abraham when he was leaving his wife Hagar and his son Ishmael to live in the arid valley of Mecca. The great prayer was to the effect that God might raise from among the Meccans a Prophet, who should (1) lay before the people Signs of God that may carry conviction to their minds; (2) teach them the Law of God; (3) initiate them into the philosophy of divine commandments, because until the Wisdom underlying a commandment is brought home, one does not feel disposed to attend to it, but rather looks upon it as a burden, as was the case with the Christians who, unable to understand the underlying wisdom of the Mosaic Law, began to look upon it as a curse (Rom. 4:15; Gal. 3:13); and finally (4) purify the lives of men and open out to them the avenues of progress. See also 2: 152.

This prayer of Abraham, offered from the very depth of his heart, was fulfilled in the person of the Holy Prophet. The wonderful way in which the Holy Prophet combined in his person the four characteristics mentioned in this prayer is a fact of history to which even his most hostile critics have testified. By universal consent the Prophet of Islam has been acclaimed as "the most successful Prophet."

The fact that Abraham did not here pray for many Prophets, but for one Prophet only shows that while offering this prayer he had in view a very great Prophet, a Master-Prophet who was to transcend all. This prayer of Abraham has been applied by the Holy Prophet to himself. He is reported to have said, "I am the prayer (personified) of

Abraham".

It may be of interest to note here that the Quran speaks of two separate prayers of Abraham — one about the progeny of Isaac and the other about that of Ishmael. The former prayer has been mentioned in 2:125 and the latter in the verse under comment. In his prayer about the progeny of Isaac, Abraham asks that *Imams* or Reformers may be raised from among them, but he makes no mention of their special work or status — they are ordinary Reformers who will follow one another for the reformation of the Israelites. On the other hand, when Abraham prays about the progeny of Ishmael, he begs his Lord to raise among them a special Prophet with a specific and lofty mission. Again, when God answers the first-mentioned prayer of Abraham, He does not make any mention of the Reformers to be raised but leaves their appearance to be inferred only by implication; but He does make a pointed reference to the fact that in spite of these Reformers, the Israelites will end as transgressors. On the contrary, God makes no such mention about the progeny of Ishmael, thereby hinting that after the Promised Prophet has been raised, their glorious days will continue till the end of the world. This is indeed a marvellously true portrait of the two branches of the House of Abraham.

In making mention of the prayers of Abraham in verses 127 to 130 the Quran makes an allusion to the fact that Abraham did not only pray for the prosperity of the children of Isaac but also for the posterity of Ishmael, his first-born. When the offspring of Isaac lost the gift of prophethood on account of their evil deeds, the next descendants of Abraham were the children of Ishmael and thus the Promised Prophet must belong to the House of the latter. In order to point out that the expected Prophet was to be an Ishmaelite, the Quran makes mention of the construction of the Ka'ba by Abraham and Ishmael and of the prayers offered by Abraham for the posterity of his eldest son.

To this natural conclusion Christian critics generally bring forward two objections: (1) that the Bible makes no mention of any promise

having been made by God to Abraham concerning Ishmael and (2) that, admitting that God did make such a promise, there is no proof of the fact that the Prophet of Islam was descended from Ishmael.

The Covenant of Abraham

As regards the first objection, it should be borne in mind that even if the Bible be shown to contain no prophecy about Ishmael, the absence of such a mention in it cannot be considered as conclusive testimony that such prophecy was not actually made. It is no secret that Sarah, the mother of Isaac, hated Ishmael and his mother, Hagar. This hatred of their mother for the House of Ishmael was inherited by her sons, the Israelites. (Gen. 16:12). In these circumstances it would be idle to search for any express prophecy in favor of Ishmael and his progeny in the Bible, particularly when it was for a long time subjected to all sorts of interference on the part of the Israelites. Moreover, if the Biblical evidence can be taken to establish the existence of a promise about Isaac and his sons, why should not the evidence of the Quran and, for that matter, of the children of Ishmael, be accepted to establish the fact that promises were held out by God to Ishmael and his sons also. But the undeniable fact is that the Bible does contain references to the future prosperity of the sons of Ishmael similar to those it contains about the sons of Isaac. The following are some of these references:—

(1) "And God said unto Abraham, thou shalt keep my covenant, therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep between me and you and thy seed after thee; every man child among you shall be circumcised" (Gen. 17:9, 10). This covenant was made with Abraham before the birth of Isaac and after Ishmael had been born, which shows that it applied to Ishmael and his children.

(2) "And the angel of the Lord said unto her (Ishmael's mother), I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art

with child and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man (it appears that here some expression like 'Arab' or the dweller of a desert country, has been translated as 'wild'); his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." *i. e.* although all will constantly oppose him and be jealous of him, yet he will succeed (Gen. 16:10 — 12).

(3) Further evidence of Ishmael and his posterity being included in the covenant which God established between Himself and Abraham and his seed after him is furnished by Gen. 17:6. — 8 which says, "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Now, has not the land of Canaan remained in the possession of the Ishmaelites for over 1,300 years? If the Arab Moslem are not the seed of Abraham, why has Canaan continued in their possession for so long?

(4) Again in Gen. 17:18 — 20, we read:—

"And Abraham said unto God, O that Ishmael might live before thee! and God said, . . . And as for Ishmael, I have heard thee. Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." It will thus be seen that the promises made for Ishmael are similar to those made for Isaac; nay, they are even greater in number, for, with regard to Ishmael, God says, (a) "I have blessed him"; (b) "I will make him fruitful"; (c) "I will multiply him exceedingly"; (d) "twelve princes shall he beget"; and (e) "I will make him a great nation."

(5) Further evidence of the fact that Ishmael was included in God's covenant is furnished by the fact that circumcision which was instituted by God as a token of His covenant with Abraham and his seed after him, has continued among the descendants of Ishmael. Though Islam also enjoined it, yet it was already in vogue among the Arabs, which shows that they were the seed of Abraham and were consequently included in the covenant of which circumcision was instituted as a symbol.

In order to exclude Ishmael from God's covenant, Christian writers sometimes bring forward the plea that the offspring of a handmaid cannot be included in Abraham's seed. But this is entirely baseless; for, even conceding, for the sake of argument, that Ishmael's mother was a handmaid, it has been clearly said with reference to Ishmael: "And also of the son of the bondwoman will I make a nation because he is thy seed" (Gen. 21:13).

The above-quoted verses of the Bible show: (1) that Ishmael was born according to the promise of God given to Abraham before Ishmael's birth; (2) that God blessed Ishmael and his mother, Hagar; (3) that He promised to make Ishmael and his mother fruitful and to multiply them exceedingly; (4) that God was with Ishmael; and (5) that the covenant of God with Abraham about the circumcision of every male child among his progeny applied to Ishmael and his children.

As a matter of fact, the promise made to Ishmael does not differ very much from that made to Isaac; they are both to be blessed, both to be made fruitful, the descendants of both to multiply exceedingly and both are to be made great nations, and kingdom and dominion is promised to the progeny of both. So when the nation of the promise made to both the brothers does not substantially differ, the kind of reward granted to the children of Isaac will have also to be admitted for the children of Ishmael. It would be wrong to think

that as in Gen. 17:21 it is written that God will establish His covenant with Isaac, so Prophets were meant to be raised from among his children only, for a similar covenant was made with Abraham even before the birth of Isaac, and this clearly applied to Ishmael. This covenant is contained in Gen. 17:10, 11 according to which Ishmael was circumcised at the age of 13 and thenceforward circumcision became a religious rite with the posterity of Ishmael. It is therefore beyond any shadow of doubt that the covenant referred to above was intended for the children of Ishmael quite as much as for the children of Isaac. This fact has even been admitted by some eminent Christian writers of established authority (The Scofield Reference Bible, p. 25).

The Fulfillment of Covenant in Ishmael

So far about verbal promises. Now let us see how God practically treated Ishmael. We read in Gen. 21:14 — 20, "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-Sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer."

This shows that God rendered miraculous help to Ishmael and brought into existence a well of water for his sake. It is now for the Christians to show what extraordinary thing God wrought for Isaac that may be compared with this. In the above passage it is also said that "God was with the lad," which means that Ishmael grew up under the special protection of the Lord.

Further evidence of the fact that Ishmael was looked upon as the seed of Abraham, on a par with Isaac, is furnished by the following circumstances:

In Gen. 25:6, we read that when Abraham grew old and was nearing his end, he sent away the sons of the concubines. And then the Bible goes on to say: "And these are the days of the years of Abraham's life which he lived, an hundred three score and fifteen years, and Abraham gave up the ghost, and died in a good old age, an old man full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah." (Gen. 25: 7 — 9). Now, if Ishmael was also treated as the offspring of a concubine, he ought to have been treated as the other children, who were the issue of concubines, were treated. But such was not the case; for when Abraham died, the children of the concubines were away and only Ishmael and Isaac were present, and both of them participated in the burial ceremony of their father. This shows that Ishmael was not treated as the offspring of a concubine, but was looked upon as the equal of Isaac and was treated accordingly.

In reply to the second objection that even if the covenant be understood to include the sons of Ishmael, it is yet to be proved that the Holy Prophet belonged to the House of Ishmael, the following points may briefly be noted:—

(1) The best way to know the origin of a race is to refer to the traditions and the testimony of the race itself; and, as we all know, the Quraish, the tribe to which the Holy Prophet belonged, always believed and declared themselves to be the descendants of Ishmael and this claim was recognized by all the people of Arabia.

(2) If the claim of the Quraish and, for that matter, that of other Ishmaelite tribes of Arabia, to Ishmaelite descent had been false, the real descendants of Ishmael would have protested against such a false claim; but no such objection is known to have been ever raised.

(3) In Gen. 17:20 God had promised to bless Ishmael, to multiply his progeny, to make him a great nation and the father of twelve princes. If the people of Arabia are not his descendants, where is the promised nation? The Ishmaelite tribes of Arabia are indeed the only claimants in the field.

(4) According to Gen. 21:8 — 14 Hagar had to leave her home in order to satisfy the vanity of Sarah. If she was not taken to Hedjaz, where are her descendants found, and which is the place of her banishment?

(5) After her banishment Hagar dwelt in the wilderness of Paran (Gen. 21:21). Christian writers have tried to prove that Paran is Feiran near Jebel Serbal in the Sinai Peninsula. But the great English Commentator of the Old Testament, who devoted his whole life to the study of the Bible, Dr. S. R. Driver, has had to confess after all that "the site of Paran, from which the wilderness derives its name, is, however, unknown" (Deut. p. 4). On the contrary, the Arab geographers are all agreed that Paran is the name given to the hills of Hedjaz (*Mu'jam al-Buldan*).

(6) We are told that the generations of Ishmael "dwelt from Havilah unto Shur" (Gen. 25:18) and the phrase "from Havilah unto Shur" designates the opposite extremes of Arabia (Bib. Cyc. by J. Eadie, London, 1862).

(7) The Bible calls Ishmael "a wild man" (Gen. 16:12) and the word, A'rabi, "a dweller of the desert" conveys almost the same sense.

(8) Even Paul has admitted Hagar's connection with Arabia (Gal. 4:25).

(9) Kedar was a son of Ishmael and it is admitted that his descendants settled in the southern part of Arabia (Bib. Cyc. London, 1862).

(10) Prof. C. C. Torrey says: "The Arabs were Ishmaelites according to the Hebrew tradition . . . The 'twelve princes' (Gen. 17:20) subsequently named in Gen. 25:13ff, represent Arabian tribes or districts; notice especially Kedar, Duma (Dumat al-Jandal), Teima. The great nation is the people of Arabia." *Jewish Foundation of Islam*. p. 83).

(11) Similarly, the learned authors of the *Cyclopaedia of Biblical Literature*, New York, (1877, p. 685) admit that "the Arabs, from physical characteristics, language, the occurrence of native traditions. . . and the testimony of the Bible are mainly and essentially Ishmaelites."

(12) Lastly there is the opinion of Narsai, a Syrian writer who lived about a hundred years before the birth of the Holy Prophet. Mingana quotes Narsai as saying: "The raid of the sons of Hagar was more cruel even than famine, and the blow that they gave was more sore than disease; the wound of the sons of Abraham is like the venom, of a serpent and perhaps there is a remedy for the poison of the reptiles but not for theirs—let us always blame the foul inclination of the sons of Hagar, and specially the people (the tribe) of Kuraish who are like animals." *Leaves from Three Ancient Qurans*, edited by the Rev. A. Mingana, D. D. Intro. xiii).

In the face of these conclusive proofs both the objections, that (1) Ishmael was not included in the covenant which God made with Abraham, and that (2) Ishmael did not settle in Arabia or that the Holy Prophet of Islam was not a descendant of Ishmael, fall to the ground.

The Holy Quran With English Translation and Commentary.
Sadar Anjuman Ahmadiyya. Qadian.

The Future Of Islam In Pakistan

Zabur Ahmad Bajwa, London Mosque

Islam is a democratic religion; the truly Islamic society of the first four Caliphs of Islam was democratic: the Caliph was elected, the state machinery simple as it was, worked with the help and advice of committees of representatives. Pakistan's constitution has not yet been worked out but I am sure, it will be a fully democratic state. Considering the impact of the West on Islam in general, and what the possible reactions may be, firstly we must consider the impact of science. Scientific thought has influenced Islam as it has influenced other religions. But there is one great difference. Islam throughout its long history has been associated with learning. The Holy Prophet of Islam enjoined it upon the Moslems as their bounden duty to seek after knowledge. Thus the spirit of science has been the spirit of Islam — the spirit of rationality, of inquisitiveness. According to Islam there exists no conflict between science and religion as is erroneously supposed by many people to exist. Religion is the word of God, whereas science is the act of God and there can be no conflict between the word of God and the act of God.

Communism has no chance of success in Pakistan on religious and economic reasons.

Islam is a socialistic creed, it believes in equality but it also believes in private property and enterprise and thus is against Communism. Again Communism thrives on poverty, we hope Pakistan shall be a fairly prosperous country and the standard of living in it shall be high.

Social Problems

What shall Pakistan's attitude be towards the explicit Islamic edicts in social life?

First comes the much-discussed topic — the *pardah*, the feminine veil. Regarding this I must make it clear that the complete segregation of women has never been preached by Islam. Islam wished the two sexes to remain and work in their respective spheres but it never advocated that rigid veil which has been practised in most countries. It is based on political considerations. The women shall play their rightful role in their own sphere. One big step towards enabling them to play their part is the recognition of their right of inheritance. Islam prohibits the giving or taking of interest and usury. It is a leech that is sucking away the blood of humanity. The huge net work of Banking and Insurance systems does not give much hope of Islamic teachings being followed in this respect. But if the trade and commerce could be carried out without interest, few hundred years ago, I see no insurmountable difficulty in reverting to the same system now. No doubt, a change in the system would in the beginning be inconvenient, but the system of depending upon interest can be gradually discarded. Islam places absolute veto on all liquors and regarding this Pakistan has already enforced laws to enforce prohibition. European night life, casinos, cabarets and gambling will also be prohibited as they have no place in Islamic culture.

Pan-Islamic Movement

There is another aspect in which the birth of Pakistan is going to influence Islam in general throughout the world. It is bound to give an additional fillip to Pan-Islamic movement. The continuous belt of Islam extending from Morocco terminates with West Pakistan. Considering population Pakistan is the largest Moslem State in the world. It has come back to the fold after a long time. During Moslem rule, as was inevitable, Islam in India was the part of Islam as a whole. There was constant interchange of thought of spiritual leaders. Throughout Moslem period Persian was the language of culture. Persian poets came to Mughal courts. Afghanistan was under the kings of India. Recruitment of Turks and Afghans and Persians in the armies of India, bred a sentiment of one Islamic world. Even the invasions of men like Temur served to emphasise that unity.

One of the results of the British rule was not only an extinction of their political supremacy but also a segregation of Indian Moslems from the rest of Islamic world. Persian was dropped. This resulted in the fostering of Urdu. There was greater and greater emphasis on Indian culture. Moslems who had lived as rulers and warriors found themselves displaced, they had to fit themselves into the fabric of Indian life, riven by caste system. So a kind of class distinction — Syeds, Mughals and Pathan, etc. — arose among them. They were no longer of the wider Islam.

One effect of the emergence of Pakistan is that once again the idea of oneness in an Islamic whole has arisen. This idea had suffered an eclipse in early twenties on account of the emergence of Turkish, Arabic and Persian Nationalisms. Recently Moslem countries have begun to realise that interdependence rather than independence should be aimed at. The birth of Pakistan at this moment is significant. A new phase of Pan-Islamism will now begin, each part contributing its distinctive culture to one whole — the whole of Islam.

Pakistan's Role in Asia

Declaring that on the attitude of Pakistan to Asian affairs and Commonwealth relations depends the part she will play in the deliberations of the U.N., the *Times* special correspondent in Pakistan adds: "Her influence should not be underrated; for although her potential is less than that of India, Pakistan is in some ways better placed to speak with one voice.

"Unity is rooted in the new-found patriotic fervour which finds expression in internal politics, in the spirit of sacrifice and willingness to subordinate all to national interests. The way the country withstood the shock of the Quaid-i-Azam's death was proof of this spirit".

Commenting that it does not follow that Pakistan, which has come to appreciate the benefits of Commonwealth membership, is blind to its weaknesses and limitations, the special correspondent continues: "On the contrary, she is critical of several aspects, notably of the absence of machinery for settling disputes and for conciliation, which drives members to take their disputes to a world tribunal where they are subject to stress of 'power politics'".

Indonesia in World Affairs

Indonesia has had commercial relations and cultural intercourse with the rest of Asia for centuries. There have been migrations to and from it. Hinduism and Buddhism, both emanating from India, had permeated it in pre-medieval times.

Arabs and traders from India, especially from Gujarat, had commerce with it, and brought it Islam, which, to-day, is the prevailing religion in the Indonesian islands. The Islamic religion is also to be found in Malaya, and has a large number of followers in the Philippines. Pakistan, and particularly Eastern Pakistan, is another Islamic neighbour. Other neighbours in South East Asia have the Buddhist religion which has prevailed up to the present time.

Marco Polo during his travels in 1292 A.D., came across Muslim states in Sumatra which had been set up by Indian traders from Gujarat in India. Gradually the Islamic religion gained ground and had its ultimate victory in Indonesia with the downfall of Modjopahit, the last Hindu-Javanese state in Java, in 1520 A.D.

Now nearly the whole area of Indonesia has embraced the Muslim religion, excepting the Batak area in Sumatra with its Christian population, the Dajak area in Central Borneo, Bali, Moluccas and New Guinea. More than 90 per cent of the population are Muslim, thus making a total of about sixty-five million Muslims. There are about two million Christians, two million Chinese Buddhists and one million Hindus (in Bali).

Islam means more than religion to the Indonesians, because it has also brought a new philosophy of life and community, which is different from the previous one. Islam has brought a new view on the significance of man on earth. Muslim philosophy has influenced the structure of society. For instance, Muslim law prevails alongside the customary law, which varies according to the customs in different regions.

The Islamic influx in the cultural sphere can also be traced in the new words and terms which have been absorbed by the Indonesian language. In many fields of cultural life words of Arabic origin can be traced. The number of these words has recently increased, partly because of better communications with South Arabian countries and partly because of the presence of Indonesian students in the countries of the Middle East.

With Islam, which developed a philosophy congenial to the currents of the world, Java was compelled to be a part of it. Before Islam, it was isolated from the world. Islam had changed the complicated hierarchy of Javanism.

In the Indonesian islands, which are spread out from the Malay peninsula to Australia, Dutch authority was supreme until the Japanese invasion in 1942. The Dutch exploited the islands, in particular Java. Colonial rule failed to satisfy the people and to fulfil their needs. After the Japanese surrender the Indonesian nationalists assumed power, and established the Indonesian Republic. Since the end of the war the country has witnessed a great deal of intrigue and a great deal of bloodshed, due to the return of the Dutch to Indonesia. The Indonesian people are militantly resisting Holland's aim to reimpose colonial rule in those areas. Holland's anxiety to recover her former position of power in Indonesia is understandable. But equally intelligible is the interest in the archipelago shown by other Powers for the region is one of the richest in the world. Indonesian raw materials are needed for American and European industries.

In South East Asian countries, it was a common feature of pre-war colonial rule that the only international intercourse the metropolitan power encouraged in its colonies was between itself and the colonies, and the Dutch system was no exception. Muslims alone because of their pilgrimages to the Holy Places in Arabia, had links with other foreign countries.

Indonesian Muslims base their fight against colonialism on the conviction that colonial rule is a tyranny. It is against humanity. The Dutch Government policy was not very drastic towards re-

ligion, but took no interest in Islam, but it encouraged and subsidized Christian institutions on a large scale. Muslim institutions did not get any assistance. There were no higher training schools for Muslim religious teachers, but there were several for Christian teachers. Intercourse with other Islamic countries was not encouraged; on the contrary, it was disliked.

Faith in the Western world is decreasing, especially because of the fact that it has been the centre of two world wars in only one generation. Indonesian Muslims are seeking their way through these difficulties of world-wide importance and are expecting salvation from a stronger and united Islam. Many people aim at Darul Islam. Together with other countries they want to overcome world difficulties of war and peace, and, what is most necessary at the present time, to struggle for the freedom of subordinated countries.

Colonial rule has exercised a depressing influence on the Indonesians. Colonial relationship has caused inferiority complexes, and it was Islam which awakened the people for their national struggle. In the beginning of this century, Sharikat Islam, the Indonesian nationalist movement, rapidly gained ground. People enthusiastically joined this movement and in a short period it had 350,000 members.

Sharikat Islam has eliminated many of the feelings of inferiority and had a great share in the emancipation of the people towards national independence. In 1920, nine years after its foundation, Sharikat Islam split up into a right wing and a left wing. The left wing became incorporated in the Indonesian Communist party. In 1923, under the influence of this party, there was a big strike of railway workers. After this railway strike, the Dutch Government put very stringent restrictions on political activity. Due to this repression, in January, 1927, a large scale revolt occurred in West Java and in Sumatra. Though no doubt inspired by the Communists, the fact remains that the rebellion was an expression of the people's discontent with the Government. About 4,500 people were arrested and exiled to the concentration camp in New Guinea.

A big Muslim social association is Muhammadiyah, which has erected schools, hospitals and orphanages. Unlike Christian institu-

tions of the same kind before the war, Muhammadiyyah institutions did not get a subsidy, or only a comparatively small one.

To-day the biggest Indonesian political party is the Masjumi, the Indonesian Muslim League. It has branches all over the archipelago, and has a strong women's and youths' movement. It is represented in the House of Representatives and also in district and municipal councils. In Indonesia there are many political parties, and some of them are powerful, such as the national party, the left wing parties, the Socialist party, and the Christian and Catholic parties. The Muslim League, the Nationalist party, the Socialist party, the Catholic and the Christian party are all supporting the Government in this difficult task.

(Condensed from a lecture delivered by Dr. Hurustiati Subandro before the Muslim Society in Great Britain.)

Pakistan Urges Action In Indonesia

Pakistan urged the United Nations Security Council on January 4 to order the Dutch to withdraw their troops in Indonesia "immediately" to positions held under the 1948 Truce and to release the Republican leaders now in their hands.

In a cablegram to the Security Council, Sir Mohammad Zaf-rullah Khan, Pakistan's Foreign Minister, also asked for a "resumption of negotiations for a peaceful settlement through the United Nations Good Offices Committee".

The cable said this "minimum action" had to be taken "if the authority of the United Nations is to be vindicated and some portion, at least, of its lost prestige is to be gained".

"Dutch action in Indonesia has shocked and distressed all the people of South-East Asia", it added. "The failure of the Security Council to enforce effective remedial measures has occasioned keen disappointment, bordering almost upon despair, that the United Nations would ever be able to handle any threat to international peace effectively, particularly if it involves aggression by a Western nation against an Eastern nation".

AMONG THE PERIODICALS

The Authenticity of The New Testament

The student of New Testament usually raises more questions than he can answer, and at many points the silence of early Christian literature is baffling to the inquiring mind. Our question, what were the character and content of Paul's missionary preaching? can hope for no easy, ready-made answer, because in the first place Paul's own letters were addressed to converted men, individuals and church-groups, and they do not pretend to approach the unconverted. In the second place, the speeches of Paul in Acts are not *verbatim* reports of what he said; they are at best re-creations by Luke of what he thought fitted the occasion, or of scant traditions or memories of what was said on such occasions.

(Paul's Missionary Message. Paul E. David. In *The Journal of Bible and Religion*. October 1948.)

Immorality in Great Britain

On previous occasions we have felt it a duty to comment on the *mournful increase of crime and immorality in Great Britain*. Now there has recently been published by the Home Office a Blue Book on Crime Statistics for 1946. The total number of offenders of all kinds (not counting offences against Defence Regulations) *substantially exceeded half-a-million, of which nearly one-half were under 21 years of age!*

There was an increase of 37 per cent. Of the more serious crimes over the figures of 1938. There were 127 cases of murder for which there were only 15 executions. Other crimes of violence against the person jumped from 2,700 to over 4,000. Sexual offences mounted from 5,000 to over 9,000. For burglary and house breaking the numbers increased from just over 49,000 to nearly 115,000; for larceny from 199,000 to 310,000. Only 25 per cent. of people convicted of these latter offences were adults. The pure and happy

homes of Britain are demonstrated by more than 25,000 maintenance orders for married women as against 11,000 ten years ago; 50,000 divorces and 50,000 illegitimate children, compared with an average of 20,000 in the previous decade. The prison population is about 20,000.

Religions. London. September-December 1948

No Place for Divorce in Church

(From the Encyclical Letter issued by the Lambeth Conference of Anglican Church in London.)

We believe that there is, especially among the younger people, the beginning of a revolt against the degrading of marriage and a desire for homes made stable by the vows of obligation and the bond of children. The Church owes it to those engaged to be married to help them to prepare for it. The Church will not marry anyone who has been previously married save where no marriage bond as recognized by the Church still exists. It bids its members to uphold faithfully the lifelong obligation of the marriage vow and to give no occasion for sin.

The New York Times, August 18, 1948.

The Miracles of Jesus

"Modern man, with his thought shaped by scientific investigation, is certain that miracles . . . do not happen. Only figuratively can the blind receive their sight, or the lame be made to walk, or the lepers be cleansed. . . . Without a doubt, the need to jettison the miraculous element in the New Testament . . . weakens the reliability of the gospel narratives; and insofar as Christian teaching has been built upon the power of Jesus to perform miracles, and upon the miracles associated with His birth and death, it calls for a drastic refashioning of such teaching."

(Rev. Ernest W. Barnes, The Bishop of Birmingham. *The Rise of Christianity*. 1947.)

Disagreement On Bible

Roman Catholics and Protestants cannot even agree on the Bible. Their deep difference of view was highlighted again . . . with the publication of two new editions, one Catholic, one Protestant.

The Catholic Biblical Association's new translation of the *Book of Genesis* (St. Anthony Guild Press) is the first part of a new translation of the Bible. For Catholics, it is quite daring. It is the first Catholic Bible in English to be drawn directly from the original languages rather than from the official Catholic text, the Latin Vulgate completed by St. Jerome in the year 405, and the first to use the "better understanding of Hebrew and of the science of textual criticism . . . since the time of St. Jerome." But the new text is accompanied by very conservative Biblical criticism.

The Westminster Study Edition of the Bible (Westminster Press), prepared by scholars from five Protestant denominations, sticks to the traditional King James wording — but is far from conservative in commenting on it.

Say the Catholic editors: "The Pentateuch [first five books of the Bible] is substantially the work of Moses. It is a closely knit literary unit and was originally conceived as one work written for a single purpose." Say the Protestant editors: "The Pentateuch did not receive its final form until about 400 B. C. . . . The contents of *Genesis* preserve no hint as to the names of its authors and editors . . . Whoever the author of *Genesis* was, he must have had ancient sources at his disposal, for no one man could have been witness to all the events described. This means that the present book is a composite work drawn from various sources."

There is even disagreement on the Bible's very first verse, "In the beginning God created the heaven and the earth." Say the Protestants: "The fuller Biblical doctrine that God created the world out of nothing is not here developed." Say the Catholics: "Both the Hebrew word and the context show that a real creation, *i.e.*, a making out of nothing, is meant."

Time, September 27, 1948.

Book Review

A Message To Atheists. By Dana McLean Greeley. Boston. The Beacon Press. 1948. pp. 142. Price \$2.00.

The book is not entirely addressed to atheists as the title might suggest. It is a collection of sermons delivered by the author in the church season of 1946-47. The texts are varied, covering personal, doctrinal and social themes.

The first sermon has the same title as the collection itself and bears testimony to the liberal Christianity that is advocated all through the sermons. In explaining the shortcomings of atheists the author points out that the conservative is indiscriminate in hurling names such as atheist or heretic onto every one who does not agree with him in his unreasonable attitude. "Jesus of Nazareth, whom the Lord knew face to face as he knew Moses," was called a heretic. "He was crucified as a heretic by the stupidity of men, and not as atonement for the sin of Adam by the will of God." (p.5) Reserving our right to differ in whether Jesus died as a result of the crucifixion we cannot but admire the author's outspoken truth regarding the cause of Jesus being put on the cross.

In condemning orthodoxy that "closes" one's "mind against new truth", Rev. Greeley describes certain unwarranted beliefs of the orthodox. "What about your doctrine of man?" he asks, "Do you believe that he was born pure and sanctified in the Garden of Eden, and that he fell from grace, and since then has existed in a state of depravity and sin, and that Christ came down from heaven for the express purpose of atoning for his sin, and of appeasing the wrath of God, that man, or at least some men, might be redeemed in this world or the next? Or do you question the Genesis myth of man's birth, and doubt the fable of the Fall, and deny that God is the God of wrath, needing to be appeased, and therefore have no necessity and no place in your thinking for the vicarious sacrifice of Christ, or for the whole superstructure of the doctrine of Trinity? Have you suspected that the chief fact about man is not a Fall, but a *rise* from savagery to sainthood, and that Christ was not the son of God come to earth, but the son of man reaching upto

heaven? If so, then again you have fallen away from orthodoxy."
(p.19)

His discussion of the importance of Bible as an authentic source of Christian dogmas, is very convincing. "New Testament writings must be dated at least twenty years after the time assigned to crucifixion, and that some of the writings came not until after the lapse of fifty or sixty years it has been suggested that they were the product of the imagery of a small sect of enthusiasts." (p.75) No doubt, the accounts by the New Testament writers are highly colored at places by their imagination.

The author proceeds to say: "We know that the Bible is not infallible, and that the New Testament contains no incontrovertibly authentic statements either about Jesus or by him. Language is misleading today, and was in that day, and many insertions and interpolations have been made."

In answer to those who believe that the Bible is infallible, and quote passages that tend to support the idea that Jesus was God, he comes out with other passages which prove to the contrary. "In the twelfth chapter of Mark, Jesus affirms the historic Jewish teaching, 'The Lord our God is One,' and 'there is none other but he.' In the tenth chapter of the same book he says 'Why callest thou me good? There is none good but one, that is God.' When he was a youth he was referred to as 'increasing in wisdom and stature, and in favor with God and man,' a strange reference if he were God himself come to earth. 'I can of my own self,' he says, 'do nothing. I seek not my own will but the will of the Father who sent me.' Was he then God? The twenty-seventh chapter of Matthew records him saying on the cross, 'My God, my God, why has thou forsaken me?' John quotes other words, 'I ascend unto my Father and your Father, and to my God and to your God.'" (p.80)

Indicating how Jesus came to be believed as God, the author comments: "It is perfectly clear that in the first three centuries of our era the vast majority of the people thought that Jesus *was* less

than a God. Was he then less than God? And when at the Council of Nicea he was voted by the narrowest margin to be equal to God, did he then *become* equal to God?"

Pointing to the evidence of New Testament again, the author says, "This (Son of Man) is the term that he (Jesus) is said to have used most frequently in referring to himself". This indeed brings out the reality about the person of Jesus and the author therefore effectively concludes that:

"We *must* believe that he was the son of man. We must assert that no child has ever born of woman, and no spirit taken human flesh, who was *not* the son of man. Jesus was born as we were born, lived as we live, was tempted as we are tempted, suffered as we suffer, and died as we die, and entered into the great beyond as we enter into the great beyond. He was a man in every way like us to believe in him as a *man* satisfies us more, for it makes him the measure of *our* possibilities, and his wisdom and his fidelity were the more remarkable if he was human than he were divine. When he marched into Jerusalem he enjoyed the confidence and adoration of the people, but he also feared the consequences of facing head-on the entrenched power and the corruption of the temple and the city. And he feared these things not as an all-wise and omnipotent god come to earth to oppose them, not as one who had been sent to be crucified and to return to the right hand of his Father, but he feared them as you and I would fear them with both courage and apprehension in our hearts.

Jesus was subject to the frailties to which we are subject, but he manifested a fidelity and achieved a victory that we also may manifest and achieve. We do not lower him by calling him the son of man: we elevate him." (p.81).

The author obviously has made a keen study of Christian doctrines and his exposition is commendable. We wish there were more of Christians to see that Christ was only human as Rev. Greeley does.

We recommend this book to all students of religion who want to see a better picture of Christianity.

Mohammad Abdullah

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